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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

MARYLAND.

From N. Noyes.

DISTRICT SUPERINTENDANT.

Our schools have closed for a vacation. We have had four schools with six teachers, and could we have sustained more teachers, many more schools might have been opened where they are much needed, and where the people themselves are too poor to support a school.

The following is a brief synopsis of the report for the full term of about six months:—

No. of different scholars has been 450; largest number present at any season 350, and the average attendance in the winter 301, in the summer 230; 306 read and spell; 142 study mental arithmetic and 28 written; and 112 geography.

The usual exercises have been largely interspersed with singing gymnastic exercises, catechising and Bible recitations. The behaviour of the children has been almost unexceptionable, and they have made good progress in their studies, some of them so much so, that I design having hereafter one school of higher grade, to which some of the best scholars may be transferred, from time to time; partially with a view of being prepared, as soon as possible, to teach. Public opinion is rapidly changing in the state, in relation to the education of the colored people, and it is hoped, and by some believed, that the next Legislature (in 1866) will inaugurate a system of schools for these long-neglected children, whose parents have for years *regularly paid a school-tax*. Our Sabbath-school work has so far been in schools already organized, but we feel that more good can be accomplished in the future, by securing a room, and gathering from the large number in the streets and lanes a school that we can conduct more efficiently.

VIRGINIA.

(From one of our Missionary Teachers, who spends his Vacations in gathering funds and clothing, for the Freedmen under the care of the "Am. Miss. Association."

"I commenced this work this vacation with painful anxieties and depressed spirits. I left many of the Freedmen in tears. They were sorely tried and frightened with the intense hatred and cruel violence of the returned rebel soldiers. I felt pained, that the instrumentality was so feeble, and the work so great,—four millions of human souls, many of them groping in darkest midnight, in a christian country, where white men were living in the clear light of the glorious Gospel. For nearly three years I had felt, by sympathy, the throbs of anguish of this suffering multitude; I knew that many thousand teachers were needed, to-day, in the South, and five millions of dollars annually, would not more than compass the work before us. Then I remembered

that there were two millions of feet that must be shod *by the hand of Charity*, or the groans of sufferers would be wafted to our ears on every winter's breeze. With an earnest prayer that God would himself plead the cause of the poor and wronged, I commenced the work, but it is so great I wish I had a thousand hands to gather these supplies, and a thousand tongues to tell their great wants, to ten thousand rich and prosperous christians, till their bodies should all be warmed and fed, and their souls filled with light and love."

From Rev. J. Baker.

BAXTER FARM, VA., July 31, 1865.
Cor. Sec. A. M. Association.

This month closes my year of Mission labor among the Freedmen of Eastern Va.

I have labored more to create a healthy religious sentiment and practice in religious service, than to excite religious emotions among the people, deeming it better to teach them "the way of the Lord more perfectly," than to lead them blindly on in a zeal, which many of them have with little practical knowledge of what true religion is, or how religious emotions ought to be developed. I still feel, that this is the great work of the Missionary among the present generation of Freedmen. The rising generation will come up with a much better understanding of things generally, and especially of the practical workings of a rational christianity.

Already there is a visible difference between those sections and churches where Mission work of this kind has been done, and those where no such effort to enlighten and elevate has been made.

NORTH CAROLINA

ANNUAL REPORT

of the Superintendent of Colored Schools in North Carolina: Rev. W. T. Briggs.

Having labored eighteen months in the educational work among the Freedmen I submit the following Report to the societies who have so nobly sustained the enterprise.

Probably no efforts for the Freedmen afford such satisfaction in review, not only from their success, but because they bear directly and vitally on the future elevation of the colored race, and so upon our national peace and prosperity. In one aspect the necessity which has brought multitudes into close proximity, should be regarded as Providential. In Newbern alone more than ten thousand have been pressed within our lines —on Roanoke Island three thousand—thus having our work within narrow limits, large numbers have been reached at comparatively small cost. I am free to say that my entrance upon this work was with no very exalted—certainly no very extravagant views of the negro race—their capacity for improvement or ability to take care of themselves. But a residence of more than a year among them—with every facility for studying and rightly estimating their character, has inspired me with unbounded hope. Give the colored people a fair chance and they will earn for themselves respect and confidence, I have hardly a doubt. As they are soon to compose part of the nation, and have a voice more or less potent in her councils, we are shut up to a simple choice—that of educating them to be a strength in the nation, or leaving them through ignorance to be a weakness and blot. In the grand work of education a noble beginning has been made, and nobly thus far has it been sustained. In a quiet, unobtrusive way it has been carried forward and the faithful labors, though small compared with the work to be done, will prove the "handful of corn in the top of the mountain—the fruit thereof shall shake like Lebanon."

COMMENCEMENT OF SCHOOLS.

It is now nearly two years since the first free day-school for colored children was opened at Newbern. Previously there were temporary efforts by Mr. Colyer and a few devoted chaplains in the army and hospitals; but pioneer schools, opened upon a regular system, and by teachers sent from the North expressly for the purpose of teaching, date back to the 23d of July, 1863. They were taught in two colored churches, one by Miss Betsy L. Canedy, assisted by Miss Alice

Roper; the other by Miss Mary A. Burnap, and Miss Susan A. Hosmer—all from Massachusetts. At that early period, being in the enemy's country, and amid the desolation of war, it seemed like going down into Egypt and dwelling in the region and shadow of death. But from the first there has been no lack of competent and accomplished teachers, ready to take the risk of a malarious climate—meet the annoyances and privations of a military post, and cast in their lot with the poor. Fortunately for the colored people, and fortunate, I may say, for the nation, the Superintendent of negro affairs gave to the educational work, not only the weight of his official influence, but his profoundest study, and the results of a wonderfully fertile and organizing mind. To him, under God, the success in which we greatly rejoice is mainly owing, for he has withheld from the work no good thing in his power to bestow.

Our chief obstacle—that against which we have had constantly to struggle, has been difficulty in obtaining suitable accommodations. The societies have never failed to respond to the call for competent teachers, and whatever was necessary on their part to facilitate the work of teaching. Government wants, of course, must be met first, and as supplies for government were more or less scanty, we have been compelled to vexatious delays, even where the authorities were well disposed, as they usually were. Beginning two years ago with four teachers and two schools the work has steadily enlarged since. More than seventy teachers have been commissioned, and have labored in the field. Pupils have increased from a few hundred to nearly three thousand.

The first term of the schools closed on the 23d of July, 1864, but owing to the prevalence of yellow fever, it was not deemed safe for the teachers to return till near the 1st of December. Then it was virtually commencing the enterprise anew. For a time our task seemed as impossible as that of the ancient Jews, compelled to make bricks without straw. But in a brief period the old schools were in successful operation, and new enterprises commenced. Since January we have had twenty-one day-schools fully attended, with forty-two different teachers at the same time, throwing their energies into this glorious work.

EVENING SCHOOLS.

In addition to the day-schools were eight flourishing evening-schools. In the largest of these fifteen teachers have been employed, instructing one hundred and seventy pupils. The pupils attending these feel the importance of their time, and are very eager to make the most of it. After a hard day's work they return to their homes, take their frugal meal, change their dress when they can make a change—come to the school and devote an hour, or an hour and a half, to earnest study. In one respect the evening-schools have a stronger claim for support than the day-schools, as with most who attend them, it is about the last chance. The privilege *is* prized—the good seed is scattered broadcast, and in due time the harvest will appear.

I should do injustice to my own feelings not to make mention in this Report of one whose modesty would forbid the most distant allusion. Private E. E. Rogers, of the Connecticut 15th, was detailed for a time as a teacher of music, and also to take charge of the large evening-school at Newbern. A true and tried friend of the Freedmen, with rare gifts and a spirit ill at ease, except in doing good, his presence was ever welcomed in the school-room, and success seemed to attend all his labor. He left us suddenly for the battle-field, where he was taken prisoner, but was soon exchanged.

ATTENDANCE.

The two evils which have most annoyed the teachers, and retarded the progress of schools, were tardiness and absence. In the early part of the first term the aggregate average attendance was not much above one-half. The registers, however, do not present the fact quite fairly. The attendance generally has been full in the morning. If the services of children were required at home, they were detained in the afternoon, and as "heaps of work" were to be done in most families the small afternoon attendance greatly reduced the average, and would indicate a want of interest which did not exists By steady and persistent efforts on the part of teachers, the evils specified, to a great extent, have been overcome. The average attendance for the last term has been more

than three fourths, and marks of tardiness have disappeared by companies. It is really wonderful how quickly these untutored children will wheel into line and approach the high standard in our northern schools. There is, moreover, a genuine love for school. Repeatedly the vote has been unanimous to dispense with holidays for the sake of attending. In fact, they will endure almost any penance sooner than be deprived of this privilege. In one of our schools, two of the larger pupils, a girl and boy, perhaps eighteen years old, for a very grave offence were ordered to leave the school or receive a whipping. They might take their choice. The boy instantly came forward and was whipped. The girl gathered up her books, left the room, and the teacher supposed, of course, that was the end of it. She was much surprised the next morning to see this girl enter, and walking straight up to the teacher, said, "Missus, Ise come for my whippin'." Such was her love for the school, that after a night's reflection, she had rather be whipped, old as she was, than stay away. The children seem quite ambitious to improve. Frequently they carry their books home. In passing through the camps I have often been assailed by little urchins holding out their slates, "Please, sir, set me a copy," and it is no uncommon thing for children, "just let loose from school," to gather in groups and go through with a spelling exercise in fine style, and close off with—"Hail Columbia."

APTNESS TO LEARN.

Nothing has surprised me more than their aptness to learn. I have supposed when a race has been deteriorating for ages, ages must be required for their elevation. Hence I expected to find the children generally incapacitated for improvement; that it would be a very tedious and a very unsatisfactory work to establish and maintain a system of education among them. But after careful observation, under the most favorable circumstances for collating and weighing facts I fully concur in the opinion of our best teachers, deliberately expressed, that notwithstanding the disadvantages of the past, colored children *even now*, with equal facilities, will learn as fast as the average of white children in our northern District Schools. Of course there are stupid and unpromising ones, as there are in all schools, but, on the whole, there is fair capacity, and a very general and ardent desire to improve.

AN ADVANCED SCHOOL.

In this Report I must not omit notice of the advanced school, which, after a long siege, heavy skirmishing, and a final bold assault was established March 9th, 1865. We have no better illustration of the pursuit of knowledge under difficulties. Miss Ellen M. Iveson, a teacher of rare qualifications, and more than professional enthusiasm in this work, took charge of it, and under her skilful management our anticipations were more than realized. Sixty of the most promising pupils were selected from the various schools to determine by fair experiment what the negro mind may do under favorable circumstances. Not only visitors, but the teacher expressed great surprise at the rapid improvement of the pupils. Particularly in arithmetic, where we supposed they would be greatly at fault, the teacher declared that in all her experience she has never taught a class which, in so short a time, made such proficiency or grasped so thoroughly the principles of science. This seems to indicate that the negro mind will not be deficient in the higher and more abstruse studies. In consequence of failing health the excellent principal was obliged to resign her charge near the last of May, but we were fortunate in her successor, Miss Frances E. Ellis, a very accomplished teacher, who continued the school until the close of the term.

THE TEACHERS.

It is but just to say here that the teachers, as a body, reflect much credit on the societies who commissioned them. In the midst of abounding skepticism, where few had faith in the negro, it was necessary that teachers should be sent whose character and qualifications would, at least, command respect. On the whole they have made an excellent impression. With few exceptions they are experienced, cultivated, and most heartily devoted to their work. In short, they are among the very best from our cities and popular villages. Some have been ten, fifteen, and even twenty years in select schools and seminaries, and cheerfully dedicated this ac-

cumulated experience and the vigor of life to this work. As their associate I shall ever look back upon these labors with pride and satisfaction.

The educational work has been reduced to something like system. Schools are regularly visited by the Superintendent, monthly reports made, giving the statistics and general condition of the schools with accompanying remarks from the teacher. These have been sent regularly to the societies, and so the teachers have rendered a monthly account of their stewardship. A variety of questions are answered, and the statistics thus preserved will be of great value for future reference. The nearly unanimous testimony of teachers that pure blacks are fully equal, and, in a majority of cases, superior mentally to mulattos, is just now a significant fact. A more careful comparison may modify this opinion, but now it certainly seems well supported—indicating that "*miscegenation*" has no tendency to improve the race.

One school in Newbern is self-supporting —the pupils paying one dollar a month tuition. It has numbered about eighty, and the average attendance each month nearly seventy-five. This large average is owing mainly to the fact of its being a *pay*-school—like Yankees, the colored people wish to make the most of their money.

CLUMFORT CREEK.

More than a year ago an enterprise was projected and carried out successfully at Clumfort Creek, about twenty-five miles from Newbern. A school-house was erected, with quarters for a teacher in their thriving settlement of some six hundred people. The school was opened with every sign of a "good time coming." But it was soon given to the flames, and the ruffians who set fire to the buildings, with threats of violence, tried to extort a promise from the teacher that she would never again teach "niggers" to read. They obtained no such promise, and the indignant people were more than ever determined that a church and school-house *should* stand. They came forward with generous contributions to this end, while the American Missionary Association, which has been the pioneer in this enterprise, was prompt to second their efforts. They at once sent out a former agent, Rev. George N. Green, well furnished with materials, and in June last a church and school-house was dedicated, amid great rejoicing, on the very ashes of the slain.

WILMINGTON.

As soon as Wilmington was in our possession, schools were opened by the American Missionary Association, and in a short time this society, aided by the National Freedmen's Relief Association, fully occupied the field. Schools have been opened also at Raleigh to continue through the summer, with teachers sent from the New England Freedmen's Aid Society, while Kinston and Goldsboro join in the cry—"Come over and help us."

RESULTS.

On summing up the result of two years' labor in this department, and extending the view throughout the south, the work in its far reach appears vast, and the good beyond computation. By these pioneer labors the little leaven has been introduced which will leaven the whole lump. This flashing light for the first time into thousands of benighted minds! we shall hear from it in the distant future. The colored people seem to understand, as by intuition, that knowledge is power—that mental improvement is synonymous with their elevation. Therefore, they are so eager to learn. I venture the assertion that nowhere in all the north is there such a general desire to learn as among the dark-browed children of the south—nowhere such ready sacrifice for this end. The children will part with their pennies for a book sooner than for candy, and men will come short of food and clothing for the sake of learning to read. It seems to be a prime article of their creed that mental culture will bring to them a recognition of their just rights. They may anticipate too much, but this will do no harm, for they need all the stimulus possible even from over-wrought anticipations. But if we make qualifications the test of full citizenship, I am sure the blacks will go to the front sooner than the poor whites. Distinction on the ground of color, is the very spirit of slavery, and the colored people understand it. Withhold from Freedmen the right to vote, and in ten years they will assert it

through an insurrection. They have strong-minded, intelligent men among them who understand this matter, and will insist upon the right. The mass also are too much enlightened to yield that which will leave them in a state of bondage, in some respects more bitter than when they were slaves. Give them an equal chance, open a fair field, nothing more is claimed for them. If they cannot rise, let them fall. But they *will* rise. From a careful analysis of their character and characteristics, I venture the prediction that if they enjoy legal equality only, we shall have no reason to complain of their loyalty, their industry, or their intelligence. In a reasonable time they will vindicate their right to be free, and also to the privileges of full citizenship.

We are "debtors to the bond," and now that the war is over, and we have triumphed gloriously—now that slavery is extinct, and our beloved nation about to go forth as a strong man to run a race, we can in no way more effectually promote our security and cancel a just debt than by educating and preparing the Freedmen for their freedom. Henceforth, however, the educational work will be greatly modified. When the revolted states are fully restored, and manage their domestic concerns in their own way, there will unquestionably be serious obstacles in the way of instructing the negro in those states.* But time and patience will work wonders. A magnificent field is yet open, and though not exactly *white*, certainly is *ripe* for harvest.

In returning to my own chosen work, (the Pastoral office,) I cannot forbear to express publicly my delight in labors which have involved more or less self-denial and peril. This new experience, the light which has literally come out of darkness, has brought its own exceeding great rewards. The pleasing reflection will ever go with me that the societies under whose auspices I have labored, have been uniformly courteous and considerate—ready to the utmost of their ability to aid the Freedmen in the grand work of education. I shall never cease to hold them in grateful remembrance. . .

NEWBERN, N. C., July 1, 1865.

* Making the work more imperative.

From Mr. J. G. Longley.

WILMINGTON, N. C., July, 1865.

The colored people of Wilmington number six thousand. As a class they are not inferior in intelligence and enterprise. A few have always been free, and have secretly secured the instruction of their children. These comprise some of the best artizans and mechanics—having houses and lots, sometimes shops, and some means of their own. The most of them, however, were freed when military possession was taken of the city, remaining in tenement or kitchen, and laboring for daily subsistence as occasion may offer.

The colored people here have four church organizations—two Methodist, one Baptist, and one Presbyterian. The aggregate membership is not far from one thousand, with congregations exceeding two thousand. But they have *no* places they can call their own for schools or worship, and *no means of providing them.* So far, they have been amply supplied through the military authorities, and excellent schools have been established by different benevolent Associations. Fourteen have been in successful operation, ten here and four in the vicinity, with an attendance of nearly nineteen hundred. Ten of these are established (seven in the city) by the American Missionary Association, with nearly sixteen hundred scholars, in which seventeen different teachers and ministers were employed, whose earnest and faithful labors secured general confidence and good will, and rapid progress in study. The wants of the needy, so far as possible, were supplied from gifts received.

Six Sabbath-schools were also organized, and taught by Mission teachers, and others, with an attendance of eight hundred. One of these averaged nearly three hundred. All were well attended, and quite interesting, though without Question or Library books. Perhaps some benevolent heart may make the needed donation. When civil authority fully prevails, and society is re-established, the building so favorably occupied must, in all probability be relinquished, and others created or purchased. The requisite means is not at the command of the colored people. They look to the friends of the Freedmen for

timely aid, to those who have already furnished them and their children with many needful stores, and clothing, and means of instruction, calling forth their grateful prayers and benedictions, "He that giveth to the poor lendeth to the Lord." Such benefactors shall not be forgotten, when "the King shall answer—inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There is still at Fort Anderson, (about twenty miles down the river,) a Refugee Camp, though most have been removed and returned, where hundreds of destitute, dependent refugees yet remain with little provision for comfort or employment. The future alone can reveal what destiny awaits those still remaining, or those returned to the wasted or deserted places of former toil and suffering. Their condition, and that of the people of all the plantations—especially those far from city or village, and the immediate protection of the military or the Freedmens' Bureau,—is one of much solicitude and uncertainty. They have no home or land of their own, nor the rudest shelter to which they have the least title, and no one is obliged to support or protect them. They must now provide for their own little ones, and for their aged and sick. They can only labor, and receive supplies at the terms and pleasure of others, generally their former masters. Already frequent reports are coming of injustice, cruelty, and wrong.

Some are driven from their cabins and cultivated fields, occupied during the absence of owners. The contracts of others for their brief possession are violated, and they are defrauded the full results of their labors.

Some are rudely scourged and violently beaten (several cases have just occurred). Some are deliberately shot down in open day in the public streets. A girl unwilling to return to the wretched home of her former owner, now lies in jail awaiting trial. Some are waylaid and cruelly butchered, four lately in an interior county. And some—God only knows the fate they suffer, from those bitter spirits who threaten "removal or death" "as soon as freed from this military despotism."

May the same over-ruling Hand that liberated still favor and protect the Freedmen.

SOUTH CAROLINA & FLORIDA.

From Rev. W. T. Richardson.

The report below gives a general summary of Schools under my care, on the Islands of South Carolina and Florida, from Jan. 1st to June 31st, 1865.

Whole No. of Schools	26
" " " Teachers	34
" " " Pupils	2060
Average attendance for season	1225
Number of pupils who read and spell	1145
" " " " write	370
" " " " study geography	98

About 700 of the above pupils belong to adult classes composed of both sexes.

A portion of them have been taught in day schools; others, who could not attend during the day, have been instructed in the evening.

The improvement of these adults, who thus voluntarily avail themselves of school privileges, is, as a general thing, very marked and rapid.

This is due to their close application and perseverance. Many of the above named schools have been kept on plantations where not more than 30 or 40 scholars could be gathered into one school, hence the average number of pupils per teacher is less than in cities.

Several of the above schools have not been in operation the full time mentioned, as some of the teachers did not reach their field until after Jan., and in some schools changes were necessary.

Rev. W. F. Eaton and wife, and Rev. L. B. Tasker, under the patronage of the F. W. B. Home Mission Board, have also been connected with our mission a part of the season.

The general deportment and improvement of those connected with our schools has been very gratifying. No work can be more *soul satisfying* to self-denying christian teachers, than this.

May the Lord of the harvest direct many *such*, to reap on this great field of his moral vineyard.

* * * * *

My design was (as you know) to enlarge our circle of laborers somewhat on

these Islands, as several needy portions of the field were unoccupied, but before this work was fully accomplished, a dark cloud of no ordinary character, came sweeping down on us in the wake of Gen. Sherman's noble army. This sudden avalanche of Freedmen upon us changed materially our quiet plans of former days. They came to us in great poverty and destitution. Our first *great work* was to feed and clothe this famishing multitude. Education and instruction were of little account to them, so long as *hunger* and *pinching cold* were preying upon the worn-out body.

The prompt and generous response of Northern friends, through the "Am. Miss. Association," to our calls for clothing, enabled us to *do much* for the relief of the suffering around us. Over 300 boxes and barrels of clothing &c. for the Freedmen, were sent to my care, in the short space of two months. A part of these packages were sent to Savannah and other points on the Islands, but large quantities were opened and distributed by my own hands.

Not only have my own labors been thus increased by the changes referred to, but the burden, resting upon many of the teachers, has been much increased, on account of the temporal wants and sufferings of the people.

Most of the teachers in my charge had shown commendable devotion and fidelity in their work; often doing *too much* for their strength. But, unlike many who toil in this world, we have had the satisfaction of knowing that we were not laboring in vain, nor spending our strength for nought. Blessed be the Lord for this *strong consolation!* . . .

On the whole, I am well satisfied with our labors and efforts among the Freedmen the past season. They have been more extended and varied in their character, and I trust, more efficacious for good. We look to God, and trust in Him to water the seed sown, and give an abundant harvest, to his own praise.

GEORGIA.

From the Report of Rev. T. Lyman, Savannah.

From the advice of friends, and guided by former experience it was thought best to close the schools by the first of July. And this seemed the more advisable from the fact of the length of time the teachers had been teaching without a vacation. They said they were tired out and their looks confirmed the statement.

But about two weeks or so before this, Gen. L. S. Woodford, chief of Gen. Gilmore's staff, had been appointed Commandant of the Post of Savannah, who revoked an existing order, giving support to schools for white children alone, and issued an order organizing three primary colored schools, to be supported, the same as white schools of the same number, from the Civil Fund.

This seemed such a manifest act of justice and so much in advance of any previous civil or military act, that we felt that it was very important that it should be carried out and the schools organized immediately. We therefore consented, at the earnest request of Gen. Woodford, to stay another month and teach two of these schools. The teachers were all glad that they consented to stay and the schools went on much as before, improving in order and manners as well as in reading, geography and arithmetic. The military superintendent of the schools said ours were the best managed schools in the city, including the white schools.

Whole number taught in these schools by your teachers was 340. The average 290.

But the great benefit which we hope will be promoted by this measure, is the *enlisting of the citizens themselves* in the work of educating the colored children. The Board of Education, appointed from the City by Gen. Woodford, expressed their willingness to provide thus in the education of the colored children also. It is highly important that this sentiment

should prevail, and that the Southern people should see, that the education of *all* children is not only the children's right but their own interest.

But it should be considered, that this order continues only so long as the Post Commandant pleases. Gen. Woodford has been removed, and no one can tell whether the order will be sustained, or whether there will be a Civil Fund to draw from.

I should think that the Association ought to send on 8 or 10 teachers to re-open schools, and it is possible they can come under the patronage of this City Board and get support from the Fund; if not, they should continue as before.

MISSOURI.

From Rev. J. Copeland.

We have had some severe trials during the past quarter, but we can see and feel that God is making them work together for our good, and for the promotion of our usefulness in our Missionary work. During the month of July I held another series of meetings in Westport, which resulted in the hopeful conversion of several persons, and a number of additions to the church. During the meetings, as many as seventeen at one time presented themselves as inquirers. About the 1st of June I organized a Congregational Church of thirteen members, in Westport. Six have been added since, and several more are expecting to unite soon. The most of the members have stood fast thus far, and quite a number are working and growing Christians. I have met them once a week for prayer and conference, besides preaching one week day evening, during the week, and once in two weeks on the Sabbath. The revival has been going on to some extent there during the whole summer. The converts often meet two or three times a week for prayer. * *

The school in this place, after a vacation of six weeks, has commenced with favorable prospects. There are now in daily attendance upwards of eighty pupils, and daily increasing. Mrs. C. has no assistant, except by the appointment of monitors from among the pupils. She labors very hard, and it is uncertain whether her strength will hold out. I have found so much to do here, that I have not found time during the quarter to do much in other places.

Report of Rev. J. M. Mace to the American Missionary Association.—From the report of the Rev. J. M. Mace, City Missionary, for the past year, we glean the following items of interest: Mr. Mace is working under the auspices of the American Missionary Association, and has been laboring faithfully and energetically during the past year among the soldiers and freedmen. His labors among the soldiers have extended all over the city, and among the forts and camps in the vicinity of Washington. Soldiers' Rest has been visited by him daily, and frequently two or three times a day. He has addressed upward of forty regiments of troops, from nearly every State in the Union, many of them colored troops, who highly appreciated this worthy minister's efforts in their behalf. He has also addressed tens of thousands of rebel deserters.

Mr. Mace has circulated upwards of 100,000 papers, 20,000 books, and 25,000 Testaments and parts of Testaments, among these men, and not without good effect. He has visited between three and four hundred colored families during the past year, dispensing among them the benefits of the association. Mr. Mace has numerous letters from soldiers and others from all parts of the country, thanking him for the books and papers he has furnished them, and testifying that they have been the means of turning their thoughts to Him who is the kind dispenser of the good and perfect gift. Mr. Mace has also distributed many articles valuable to soldiers, kindly furnished him by the Sanitary Commission. Three colored schools have been organized by him during the past year, and he has had charge, part of the time, of a colored Sunday School of a hundred scholars, who had no other teacher but himself. He has baptized and received about two hundred colored persons into the church, and has distributed about five hundred dollars worth of new and second-hand clothing among the colored people of this District.

Mr. Mace deserves much credit for ministering to the wants, and alleviating the sufferings of the colored people, to so great an extent in the city and about it.—*Morning Chronicle, Washington.*

American Missionary.

NEW-YORK, OCTOBER, 1865.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNUAL MEETING.

The nineteenth Annual Meeting of the American Missionary Association will be held in Brooklyn, N. Y., in the Plymouth Church, (Rev. H. W. Beecher, Pastor,) commencing Wednesday, October 25, at three o'clock, P.M.

The reports of the Executive Committee will be presented Wednesday afternoon. The Annual Sermon will be preached in the evening. The public business meetings of the Association will continue through the day, Thursday; the Lord's Supper will be administered Thursday afternoon; and a public meeting for addresses by Rev. H. W. Beecher and others, Thursday evening.

INSTANT NEED.

In our last, it was stated that not less than $25.000 would be needed during the month of September, to meet the demands on our Treasury, and enable the Executive Committee to commence the new year without an embarrassing debt. The receipts thus far, (Sept. 18th) indicate that, unless the friends of the cause at once respond, *individually*, and most liberally, as God has prospered them, a paralyzing debt must be declared, just when a large amount is required to send out Missionaries and teachers to many fields whence comes the cry of the Freedmen, "come and help us." More than five times the sum named was raised to meet the wants of the American Board, during the last month of its fiscal year (August.) Will not the sum we need be forwarded to us at once, to meet wants no less pressing in OUR WORK FOR THE FREEDMEN.

ONE MODE OF CO-OPERATION.

Letter from Rev. N. H. Eggleston.

STOCKBRIDGE, MASS., Aug. 21th, 1865.

Dear Brother:

The question 'What can we do for our country?' must have been before every pastor and every true Christian with pressing interest since the closing of the war. The rolling away of the thunder-clouds of battle, has revealed to our almost astonished sight a great belt of most fertile territory, to be taken possession of in the name of Christ, and for the sake of humanity; the very soil, as well as its social and political institutions, needing to be remolded and planted with new seed. A work more grand or inviting, with all its incidental difficulties, was never offered to man. I am glad that the Am. Miss. Association is in the field, and ready organized as a most efficient helper in this work of moral reconstruction, and that our late Council at Boston, so commended it to the Churches. I regard it as a great point gained, that we have provided for us a well known and tried agency through which we can act upon the New South, and that our sympathies and energies are not left to be dissipated among a score or more of inexperienced and irresponsible organizations.

I have brought the whole matter before my congregation, and give you the result, knowing that it would be welcome to you, and thinking it may suggest a practicable mode of action to others.

During almost the entire course of the war, we have been in the habit of making a contribution on the third Sabbath of each month, for the cause of our country. Entrusting the proceeds to our Ladies' Soldiers Aid Society, to be appropriated by them to the Christian and Sanitary Commissions, and in aid of the Freedmen, as from time to time might seem expedient. Now we have voted to continue our monthly contribution, and to divide the proceeds equally between the Am. Missionary Association, and the Am. Home Missionary Society. This will

not be in lieu of, but in addition to, an annual contribution to each of these Societies. It will put these Societies on the same footing of acknowledged importance with the A. B. C. F. M., to which our churches have so largely been accustomed to make an annual contribution, and an additional one at the Monthly Concert. And why is it not time to have our Home Missionary Concert on some given Sabbath of every month, as well as one for Foreign Missions? Has not the providence of God given us a cause large enough and dear enough, in our beloved country, to bring us together thus for prayer and christian consultation?

Yours in the cause of our country's reconstruction or regeneration.

APPEAL FOR $750,000.

CIRCULAR LETTER OF THE NATIONAL COUNCIL.

Two able and interesting documents have just been published by Committees appointed for that purpose, by the National Council of Congregational Churches, which met in Boston last June.

We would be glad to publish them entire, but have room only for the following extracts: One of these papers is signed by E. B. Webb, John C. Holbrook, Thomas P. Field, R. Hall, and G. S. F. Savage.

It says:

And this Council, after mature deliberation, and much prayer, moved by the great memories of the past, and impressed by the possibilities of the future, under a solemn sense of responsibility to God, and acknowledging the paramount claim of Christ who died for us, voted with entire unanimity to raise the sum of $750,000, to be expended on the Home Missionary field—$300,000 through the agency of the American Home Missionary Society, $200,000 to aid in the erection of church edifices at the South and West; and $250,000 for the treasury of the American Missionary Association, to be expended in Christian labors to make freedmen worthy of their freedom.

The reasons for raising this money, and for raising it now, are many and urgent. In this letter we can name but three. Pastors will enlarge the argument and multiply the reasons.

First, the whole country is now open to us. Hitherto there has been a line beyond which the Bible was restrained—a line, by which the Gospel, full and free, regenerating human hearts and reforming human institutions, emancipating from all sin and slavery, could not go. But the resistless march of our armies has obliterated that forbidden line. Those words which are spirit and life may now be preached throughout all the land unto all the inhabitants thereof. The Bible, as well as the black man, is free: and all its great, pungent, practical truths may now be applied to every relation in life. *The West* was open to the friends of Christ. They entered, and the result is, the salvation of our government, as well as the enlargement of the Redeemer's kingdom. To-day the South is open to the same transforming, saving truth. Shall we enter and vitalize that which is decaying, and plant new churches, looking to no distant future for our "recompense of the reward?"

Secondly. *Now* is the time for this great, loving, self-denying effort. Everything has been unsettled by the war. The elements of society are now soft and plastic, ready to be molded and stamped. They cannot in the nature of things long remain in this formative state. They must speedily begin to take shape, and receive impressions and impulses which shall be lasting. A new era is dawning; what shall be its character? An infant empire is at the birth; shall its civilization be godless and degrading, or Christian and ennobling? These are the questions that press upon Christians and patriots. And there is no security, no hope, but in the Gospel of Jesus Christ. And *now* is the time to establish amid the primary elements, and in the very constitution of the new social organization, the self-evidencing, saving truths of an unmutilated Christianity. *Now* is our opportunity.

. . . If we lie passive now—if through want of light, or love of ease, we fail to apprehend and improve this great opportunity, the church of Christ and the civilization of the age must suffer damage, and sustain loss over which unnumbered generations shall weep. On the other hand let us seize truly the opportunity which a passing Providence presents—let us mold the new era after the Divine pattern—let us with noble self-denial, fervent prayer and faith, lay broad and deep

the foundations of added empire, and who shall conceive the worth and grandeur and glory of the superstructure that shall arise?

The third reason for undertaking this gracious, benevolent work is, that *we are able*. . .

For the achievement of any missionary work, two things are necessary—*men and money*. God, in his Word, urges us to a standard of self-sacrifice, which many have thought impracticable.

But latterly He has been enforcing His Word by His providence, and teaching us what we can do. See what has been done in this terrible war now so gloriously terminated. Seventy-five thousand men are called for, and they come. Three hundred thousand, and they are ready for the battle-field. Five hundred thousand, and from the East and from the West, all the great thoroughfares, and out of every rural lane, they come. After four years of the most terrific fighting, with all the most improved weapons of destruction, the war closes with a million of men on our rolls.

And as to money, millions and tens of millions and hundreds of millions and thousands of millions have been furnished by the people in answer to the calls of the government. Besides all this, the people have voluntarily, spontaneously contributed for the benefit of the soldiers, three hundred millions, (300,000,000.) This is the thing that hath been; and where is the giver who is the poorer for his benevolence? Who regrets now the greatness of his gifts, unprecedented and unparalleled as they are?

Seven hundred and fifty thousand dollars would have seemed a large sum five years ago; but what is it now, and when compared with our giving for the country? LET US ONLY KEEP UP THE STANDARD OF GIVING TO WHICH GOD HAS BROUGHT US AS PATRIOTS, TURNING THE STREAMS OF OUR BENEVOLENCE INTO THE TREASURY OF THE LORD, and this sum is raised and doubled and quadrupled, at a single offering.

And why shall we not give to Christ as to our country? The flag is indeed dear, but the cross is dearer. We shall show ourselves utterly unworthy, as Christians, of the history which we have made as patriots, if we take not hold of this work for the advancement of Messiah's banners, with the same heart and energy as that we have exhibited on behalf of the government. Past giving is no longer our standard. We have conducted war on a new and magnificent scale. We must carry forward the cause of religion on a new and enlarged scale. The grand primary claim of Christ crucified is upon us now. There is that in His word which reaches farther and strikes deeper than the bugle call: and He is waiting now, in the hush of peace, to receive our offerings and witness our self denial for Him.

All have given to this war—the rich and the poor, the city and the country, the men among the rocky hills of New England, and the men on the rich prairies of the West. So, now, let not the *East* look to the *West*, nor the *West* to the *East*, but each church to itself, and each pastor to himself, and each Christian to himself, and this greater and better and higher work shall also be accomplished.

The rich must double their gifts to the old objects, and welcome, also, with full hands, the new ones which come as the result of victory to our arms. The churches and the individuals—are there any such?—who never took up a collection nor gave a dollar, must become liberal now. God has put the means into our hands; let us not withhold! Such an opportunity of doing a grand and blessed work for this nation and for all nations, for civilization and for Christianity, was never vouchsafed to any other people on the earth. Heaven and earth will rejoice in our success—in the excellence and efficiency of our free, voluntary system; Christians and patriots, let us not be found wanting! Let us do this work, which will be a monument to our piety, and a means of inspiring self-denial for Christ in all lands and among all people!

The other paper, a CIRCULAR LETTER of the National Council, is also able and interesting. It is an address to the churches, on the labors and doings of the Council, *The Creed*, Church Polity, Day of Special Prayer, Benevolent Institutions, &c. It is signed by EDWARD N. KIRK, OLIVER E. DAGGETT, and J. GUERNSEY. We extract only that part which relates to

BENEVOLENT INSTITUTIONS.

"Our various organizations for establishing the kingdom of Christ were brought under consideration; and they are cordially commended to your confidence. The time of

the session was too brief, however, to admit of a full examination of those organizations which particularly belong to the new condition of our country, and those which particularly look to the interests of our own denomination. Able reports were read, to which we earnestly call your attention. They embrace the following topics: the want of ministers; the demand for men in secular employments to consecrate themselves to more direct spiritual work; the work of evangelization devolving on each local church in its own neighborhood; the fund for aiding feeble churches to erect houses of worship; the Congregational House to be erected in Boston.

Men and money are now required by the Lord and Redeemer of us all. Let none withhold that which he requires.

It was distinctly determined by the Council that not less than $750,000 should be raised by our churches within a year, of which they recommend $300,000 for Home Missions, $250,000 for the American Missionary Association, $200,000 for church building."

THE CLOTHING NEEDED.

The following enumeration of the kinds of clothing needed by the colored people, is from the Rev. S. W. Magill, suggested by his observation of the wants of the "Freed people" in Georgia. Farther North a larger proportion of warm clothing, and a more general supply of woolen socks or stockings, for men and boys, as well as women, are necessary.

"In regard to the inquiry, I would say, of course there is need for "funds," "quilts" "comfortables," and almost any article of clothing they (i. e. Christian and Sanitary Commissions) may have on hand. As to garments to be made up, I advise the use of heavy twilled blue, or grey, flannel such as soldier's shirts have been made of, denims, and heavy unbleached cotton. This for women and children.

For women, a skirt, containing four breadths of flannel, gathered into a band of denims two inches wide, to button around the waist, and a sack of denims, or flannel, buttoned in front, with sleeves like mens' coats, rather loose, so as to roll up.

For children, girls until nearly grown, boys until four or five years of age, a loose garment of flannel for winter, denims for summer, not very full, with belt or drawing string about the waist, sleeves reaching to the elbow, buttoned in front.

For women and children a chemise of heavy cotton.

These are the most important garments to be made up, and they can be made readily and at small expense. There will be among the old clothes, petticoats of various kinds to supplement.

For men, there will be a large quantity of pants and vests among the old clothes.

For boys, over five, it would be well to have pants and jackets of denims for summer, and of satinet or something of that kind for winter.

Woolen socks for men, women and children, will be of service, but are of secondary importance in that climate, except for Sundays. Stockings are quite desirable for women, but men and boys can do very well without them."

FREEDMEN.

KENTUCKY.

From Rev. J. G. Fee.

CAMP NELSON, KY., Aug. 22, 1865.

I have just returned from Danville; it is one of our largest inland towns, in a fertile and beautiful region; it is the seat of Center College, and of a theological seminary (Old School Pres.) and a deaf and dumb asylum. There was the house of Rev. J. C. Young, known in years past as president of Center College, and an emancipationist. There is the present field of labor of Rev. Robert S. and Rev. Wm. S. Breckinridge.

In Danville and vicinity there are many, very many, colored persons. Most of these are now free—some free before the war, the others by act of Congress, which freed the wives and children of soldiers, and by the late order of General Palmer, by which all who come into this camp receive a free pass, which allows them to go and get employment at will.

These had invited me to come and

"counsel them what to do, and aid them in getting schools." They probably have more property, more general intelligence, and better habits, than those in any other inland town. They have two Methodist churches, two Baptist, one Presbyterian, and one "Reformer" Disciple.

The house in which I spoke (Methodist) was full to overflowing, of well-dressed, well-behaved, attentive people—most of them colored.

Never did I see a people so comforted and cheered in view of facts presented and prospects unfolded. I tarried, Monday morning, to submit a constitution for a County Educational Society, and one for a County Aid Society. The latter will look after the bodily wants of the many now thrown out of employment by masters who are angry at them because they have availed themselves of Gen. Palmer's free passes. More than ten thousand of these passes have been issued from this camp within the last month. I know not how many at other places.

I need not say to you that I returned rejoicing that a wide and effectual door is opened, which no man can shut. The thousands, from whom we have been shut out, now hear with grateful, receptive, trusting hearts. Many places must, in like manner, open. These people desire and need a counselor. Those who have been long engaged as Christian anti-slavery workers, must continue to labor for and with them. As was said to Chief Justice Chase at Savannah, "they know who are their friends." These they have confidence in, and such can counsel them. Faithful, self-sacrificing laborers are needed. Christian teachers and missionaries will be needed to follow and instruct these people.

Nearly three thousand persons are now in this "Refugee Home." About five hundred of these children are here in school making good progress, and just as they are getting well started the intelligence from the war department is "scatter the families." We may possibly be able to retain the brightest of the children and maintain here a permanent school. Be where they may these children will need a teacher; they will carry there spelling book and first lessons with them.

With thousands of others they will probably endure much suffering. The slave power combines, through malice, to refuse employment to those who have been within this camp, or who have obtained what are here termed "free passes."

The people of this nation should care for these outcasts. They have long consented to the robbery and degradation of these poor ones. Restitution can only be made by now providing for, and instructing these long neglected ones.

Labor, bestowed on these humble trusting ones, will pay in Time and in Eternity. Yours in Christ,

JOHN G. FEE.

TENNESSEE.

From Rev. Isaac Prince.

Camp 3d U. S. Col. Cav.
Memphis, Aug. 21, 1865.

I had not been in this locality more than two or three days, before I perceived how immense a field was here opened for the earnest efforts of christian men and women. Several colored regiments were without chaplains, while the last census taken by the Freedmen's Dept., shows a population of 16,509 colored people, great and small, gathered in Memphis, and vicinity. Among this large multitude of scattered sheep, there seems to be hardly any to lead them to the Good Shepherd, except those who are almost as ignorant as themselves. Amid such great destitution, I hardly knew which way to commence, but at length decided to accede to Lieut. Lowell's request, and labor in the 3d U. S. C. Cav. doing at the same time what I could elsewhere.

The number of men composing this Regt., is upward of 1,000, officered by men from the North, who speak in terms of

the highest praise of the soldierly qualities of the privates.

Scarcely four years ago, and all who now wear the blue uniform, were poor slaves, fast bound in cruel fetters. Yet no one who now sees them on dress parade, with firm tread, and upright bearing, going through their various evolutions, with so much promptness and precision, would suppose they had so recently cringed to others. The majority of them have seen active service, and I am told that no white Regt. has excelled this one for bravery and intrepidity, while under the fire of the enemy.

Agreeably to the suggestion of the Major, it was thought best to select 5 noncommissioned officers from each company, and with this number begin a regimental school, thus affording opportunities for improvement to the most promising, and qualifying them to impart instruction to their comrades. This arranged, I began to make preparations for commencing my labors.

The first step was to select a suitable room, large enough to accommodate my 60 scholars. In this, the Colonel very kindly came to my aid, detailing a squad of men, who in a short time, cleared out an old barrack, and arranged rough seats on each side. In a day or two, books, were procured, and rude writing desks manufactured by my scholars, began to make their appearance, so that our school-room, though somewhat primitive, in its arrangements, answers the purpose tolerably well. A marked improvement has already taken place among the scholars, during the past month, and quite a number of them read and write, in a very creditable manner.

On the whole, I have been agreeably disappointed by the intelligence manifested by most of our colored soldiers, and their comprehension of some of the most interesting questions of the day, is most clear and intelligent.

Besides my daily duties in the school-room, I have been holding religious services for the Regt., twice on the Sabbath, and on two evenings during the week. The hospital also, claims a good share of attention, and what with writing letters, and trying to promote the moral, intellectual, and physical welfare of the men, I have hardly a moment I can call my own, except the period of repose. In addition to my duties here, I hold a service every Sabbath on President's Island, where they have at present no minister. At the close of our regimental afternoon service, I have begun to hold an instruction meeting, for those who have been connected with some church, before joining the Army, with a view to establish a regimental church, on the christian Union basis. More than 20 had given in their names, and I trust it will be a means of encouraging to perseverance those who are christians, as well as reminding the careless of their duty. Lieut. L., has recently begun to hold a Testament class, for those who can read, and I trust his labors will be blessed. I am fully convinced, that if colored people are only granted equal rights with the whites, and protected in those rights, they will be fully able to care for themselves. The Freedmen, I find, here need as much protection against unprincipled and avaricious agents of the Gov't., as against the venom of their old masters. My heart has already bled for some of them, as I have listened to the recital of wrongs received from Gov't Officials, and I have not been able to resist the desire, to visit summary punishment upon the mean offenders. Your brother in Christ,

ISAAC PRINCE.

BRITISH FREEDMEN'S AID ASSOCIATION.

The National Committee of the British Freedmen's Aid Association, have issued an appeal from which we make the following extracts. It is addressed to the people in England. After stating that the yoke of slavery in North America is broken, the Committee say,

"But it is one thing to deliver a vast com-

munity from bondage, and another to fit them for the duties and privileges of freedom. The first step does not necessarily involve the second, which is the great problem remaining to be solved. Self-adjustment to the duties and privileges of their new position, independently of friendly guidance and special help from without, is an absolute impossibility. The degrading influences of two centuries of Slavery; the suddenness of the present transition; the violent process by which the fetters were snapped; the impoverishment of former employers; the passions incident to defeat; and the interests that are still adverse to emancipation, place the colored people, as a whole, in a position of absolute helplessness, beset with immense perils: their very freedom being a powerful temptation to idleness, disaffection, and violence. Children without recognized parents; mothers and fathers without the ties of marriage; the diseased, the maimed, and the aged; all unlettered, and untrained to habits of self-support; what a field for philanthropy! what a demand upon the prompt and efficient help of all who acknowledge the duty "to do to others as they would have others do to them!' Food, clothing, shelter, medicine, education, implements of industry, and patient training in the useful arts, are the obvious want of a people so circumstanced, and such help, for a time, must come, and come abundantly, from external sources. . . .

"Whoever may be to blame for the recent war, and its disastrous effects, the negro is innocent. He neither originated the strife nor took advantage of the opportunity it gave him of inflicting revenge for past wrongs; and by his patience under injury, and readiness to respond to calls of justly-requited labor, he has won for himself a fair title to the sympathy, respect, and assistance of the civilized world.

"By our own past conduct to the negro race, we have placed ourselves under special obligation to come forward and help them freely in their present exigency. Whether the first cargo of slaves was conveyed to North America by the English or the Dutch, it is undeniable that we, at a very early stage, participated in this nefarious traffic; and we, as a nation, have largely shared in the profits of this cruel and unrighteous toil. Our entreaties, reproofs, deputations, and example, helped to stimulate the anti-slavery action of the free States; and we, by our past sacrifices, and persistent anti-slavery policy, have earned the reputation, and incurred the responsibility of the special friends of the African race.

"Nor can it be denied that we have a debt to discharge to the American people. To say nothing of our common origin, and the many ties of kinship that bind us together, no true Englishmen can ever forget their generous action towards us in the Irish famine of 1847, and in the more recent distress of Lancashire. The aggregate assistance thus spontaneously rendered by America to England in the time of our need is estimated at not less than 250,000*l.*

"Then let us not overlook the bearing of this good work on the general interests of the world. Let the African race in America be well cared for, and duly raised to the full dignity of citizenship, and many of them, of their own accord, will prove the best pioneers in the future civilization of the continent from which, in the days of the slave-trade, they were so cruelly torn. And by our generous aid to America, in present circumstances, we may help to lay the foundations of a friendship which no future mistakes will be able to shake; and cement an alliance which will be of the greatest advantage, not only to the two nations themselves, but to the freedom, peace, and prosperity of mankind.

The Address is signed by T. Fowell Buxton, Bart., Ch., and an Executive committee of 13 members.

JAMAICA MISSION.

From Rev. C. B. Venning.

A CHRISTIAN DEATH-BED.

CHESTERFIELD, June 23, 1865.

It must always be cheering to Christians to have brought to their attention exhibitions of their Saviour's Almighty grace in redeeming His people from sin and preparing them for glory. I, therefore, transmit to you for publication in the *Missionary* an account of the death-bed experience of one of the sisters of the church here, and of her abundant entrance into the everlasting Kingdom of Our Lord Jesus Christ.

When dangerous symptoms first became manifest, her daughter said, "Mother, are you going to die and leave me alone in the world?" "Yes," she said, "didn't I tell you so before? But do not cry. I leave you to Christ. He will care for you, my child." Her daughter said, "Mother, is Christ with you?' Is all well with you?" She replied, "Ah! my child, I leave my whole self to Christ. In him is all my hope, and he is with me. I am not afraid to die, I am going to God, and you will soon come after me." At another time she said, "I thank God you are here to take care of me. I denied myself to put you where you might be brought up in the right way, and now it is a comfort to me to die and leave you to take care of Mary and Letitia, (her two youngest daughters.) . . . I am going home, the night is now come, and I can work no more." To her husband she said, "I am going home before you. Don't cry, I am going to God. Take care of the children, and meet me in heaven." To her son—a wandering backslider—she said, "Go and repent of your sins. Turn to God, leave off all your wicked ways, that Christ may forgive you, and that you may meet me up yonder." Saturday morning, she said to a young man, one of her nephews, "Love God, try to bring up your children in the fear of God, and remember always that you have an aunt that has gone before you into heaven; live so that you may meet me there."

A friend who had kindly ministered to her during her sickness expressed sorrow at seeing her suffer so much. She replied, "I am not suffering; I do not feel any pain; Jesus takes away all my pain." On Sabbath morning she asked what day is it? Her daughter replied, "Sunday morning." She repeated, "Sunday morning!" but didn't seem quite satisfied. Some one said, "It is Sabbath," and another said, "It is the Lord's day." "The Lord's day! The Sabbath! The Lord's day!" she repeated. "Oh! how beautiful it is to see the Sabbath morning; this shall be my last day;" then fixing her eyes upward she laughed aloud, and with a heavenly expression of countenance, she clapped her hands and exclaimed, "Oh! how beautiful! what joy! what joy! what happiness? Sarah, what are those? [pointing upwards.] Do you see them? Look at those bright angels—those saints; look! Sarah said, mother, I can't see them—you are nearing the Eternal world, and God permits you to see things that I can't see now." A little after she said, "Is this death! Am I dying? Oh, what peace!" In reply to her daughter, remarking that she was going home where there was no more death, she said "Yes, there is no sin in heaven—there is no grief there.

After expressions of gratitude to kind friends, and a few more exhortations to relatives and neighbors, she sunk into a apparent slumber till about noon—a slumber, however, in which, although the eyes were closed, the spirit within was passing through a dreadful conflict. For just outside the haven of rest, and about to enter in, all triumphant, yet another storm, the severest she had ever experienced, is permitted to beat on this faithful soul. About mid-day she said to her daughter, "All who love God, when they die, where will they go to?" "To heaven," was the reply. "Will I go to heaven?" "Yes," her daughter answered. "Will you go too?" "Yes, when my time comes." A little after, she said, "We are all sinners, and must go to hell." "Yes, we are all sinners," replied the daughter, "but Christ died for sinners." Soon again she asked, "Will Jesus forgive me, will He wash away *all* my sins!" Being assured of this, she said, "Sarah, you and I must go together." On being told that that could not be—that Jesus would be with her, and go all the way through, she seemed quiet, and remained so for about an hour.

How strange the contrast between the weakness and despondency exhibited in this conversation, and the joy and triumph of her spirit in the morning of this same day. But this was her "hour of darkness." The eleventh hour of seeming rest must have been, in fact, the last decisive battle. It was over. She opened her eyes, and her first words were, "I believe now, all my sins are forgiven." After a while, she said, "From the time I was born I never saw what I am seeing to-day." Her daughter replied, "I hope you have gained the victory." "Yes, I've gained the victory through

Christ," was the dying testimony of the faithful Christian mother. After this she spoke but little, and just as the sun was sinking in the West, that calm Sabbath evening, our beloved sister sank to rest, asleep in the arms of Jesus.

Asleep in Jesus! Oh, how sweet
To be for such a slumber meet!
With holy confidence to sing
That death hath lost its venomed sting.

SANDWICH ISLANDS.

Extract of a letter from Miss Mary Green.

MAKAWAO, Maui, June 15, 1865.

Alluding to the seminary for native girls, established at Makawao, two years ago, by her brother, Rev. Porter Green, Miss Green says:

I am pledged to the seminary, and feel bound to do everything in my power for its success. It now numbers twenty-six pupils. An additional room was found necessary, but that, I fear, will not accommodate all the applicants. We shall regret much to have any refused admittance. Our terms are low, in order that the daughters of the poorer natives may be enabled to avail themselves of the benefits of the institution.

My brother is sometimes sorely tried, not knowing from what source he shall obtain means for carrying on this great work. The Hawaiian Board has donated $300, which he used for repairs on the house; and before another winter of rain, there must be quite an outlay upon the roof, to make the building habitable.

How I wish you could see the girls of our school! As I stood and scanned one and another at Sunday-school, last Sabbath, I mentally exclaimed, "Thank God for such a change in these dear girls," and then the sad thought came, "What if we should be obliged to send them all to their homes again!"

The sisters among the "Reformed Catholics" will soon open a school at Wailuku, fifteen miles distant. They have expressed much sorrow that they could not have our situation, and, indeed, if anything should prevent my brother's retaining the seminary, they may occupy it yet, as Queen Emma has recently sailed for England to obtain funds for the endowment of such institutions in these islands.

On Wednesday evenings we have prayer-meetings with the girls. On the Sabbath I am busy all day; I have a large class of the children of our parish to instruct, and I assist in instructing our seminary girls. Our congregation has sensibly increased since the establishment of the seminary. The constant attendance of the girls induces parents and friends of all classes to come out to meeting. One little Portuguese girl, (her mother a Hawaiian,) who used to run around like a Five Point's wanderer, has entered our school, and now her father comes regularly to both native and English meetings, for he expects to see "little Mary" there. "Mary astonishes me," says he, "by her wonderful improvement."

I have just received a letter from Mr. Holmes, our fellow-passenger from New York, who visited Makawao, and was so much pleased with our enterprise, that he pledged the support of two girls, who have been with us since the opening of the school; and now he informs me that the Sunday-school, of the Broadway Tabernacle, have placed funds at his disposal for still another. This has cheered our hearts and enabled us to take courage.

OJIBUE AND OTTAWA MISSION.

From Rev. Geo. N. Smith.

NORTHPORT, Aug. 26th.

Sab. Aug. 13th, I received three aged persons into my Mission Church, one male, and two females, one was the widow of the Old Chief. It was certainly a deeply solemn and interesting occasion. To see these aged natives of the forest come forward and profess their faith and hope in Christ, and receive the seal of the covenant, with the simplicity of children, was truly affecting, and was, in itself, almost sufficient reward for a life-long labor of privation and trial in the Missionary field. It was a melting scene, and yet one over which angels might rejoice. A good many were in to witness it, who seldom attend the worship of God; may the Lord bring them to the saving knowledge of the truth.

SUCCESS OF THE MISSIONARY CAUSE.

Well meaning persons often express doubts as to the success of missionary enterprise. The following summary, from the Morning Star, should send conviction to their minds. It is the work of but a little more than half a century:

At the beginning of the present century, there were no missionary societies in the United States, and now there are 100.

Then there were no missionaries among the heathen, now there are 3,000 and 7,000 native assistants. Then there were no churches on the heathen soil; now there are four thousand Christian churches, where heathenism once prevailed.

There were no heathen converts; now there are 380,000 church members of converted heathen, and as many nominal Christians.

Then there were no Christian schools; now there are 3,000 with 550,000 children under Christian instruction.

Then the Bible did not exist in a single heathen language; now it is translated into 120 of the most important heathen tongues.

SOUTH AFRICA.

The Rev. Robert Moffat has completed his seventieth year; of these nearly fifty have been spent in the service of his Divine Master in South Africa; but he still prosecutes his varied labors at the Kuruman with unabated diligence and efficiency. In a letter written at the close of last year Mr. Moffat gives a brief report of the mission as follows:

"It is with unfeigned gratitude to the God of all grace that there is no reason to complain of retrogression or stagnation in the condition of the church here, or in any of our branch churches. On the contrary, the increasing attendance on the means of grace is most satisfactory. A manifest blessing has accompanied reading of the Scripture, as well as the proclamation of the love and mercy of God through the crucified Redeemer, in the additions made to the number of believers. At our nearest outstation, among the Batloras, eleven have been received into church fellowship, and seven at this station, besides several readmitted at both places, whose conduct during the preceding year led to their suspension. Our joys in this country on the reception of members, especially the young, are often of a chastened character, fearing that they may err, especially on the important matter of marriage. However, we have great reason to rejoice and be thankful for what has been accomplished, and for the general orderly deportment of those who have embraced the gospel.

"The schools, which continue to occupy the whole of the time and attention of my daughter, give all the satisfaction one can possibly expect, especially as many of the children are influenced by parents who are in no wise alive to the importance of education. There are frequent applications made for spelling-books by youths who live at cattle outposts, at a distance from towns, and who, with a mere smattering of instruction, persevere by their own efforts till they become good readers.

"In last year's report it was stated that I had nearly finished the revision of the New Testament. I have, during the intervals of time spared from other duties, re-examined every sentence, I might say every word, with much care and no little anxiety, and again transferred all the corrections to another copy, for the greater convenience of the compositor. The only compositor we have is an individual I placed in the printing-office after my return from England, and he has continued ever since. He is very slow, but steady and punctual.—*Exchange.*

HOPE FOR AFRICA.

Africa is to be redeemed. Prophecy declares it, and the signs of the times indicate their speedy fulfilment. Travelers from Europe and elsewhere have been lately traversing that continent in all directions, and developing the secrets of a country hitherto almost unknown. All civilized nations are awaking to a deep interest in that benighted and long down-trodden and neglected land. A prosperous and independent nation has sprung up on the western coast, where the black man flourishes but the white man dies. This nation has been recognized by thirteen of the leading Powers of the world, including France, England, and the United States. It has already brought under its control 200,000 of the aborigines, besides 6,000 recaptured from slave ships. It has turned more than 500 miles of coast from being a horrid slave mart to the peaceful and honest pursuits of agriculture and commerce. The planting of that nation and its progress are as auspicious fully as that of our own nation during the same length of time from the landing of the Pilgrims on Plymouth Rock, and there appears no reason why it should not make as great and rapid progress as we have done.—*Rev. W. C. Browne.*

AN AFRICAN CHRISTIAN.

When Moffatt (an English missionary), and his companions were on their travels in Africa, they came near a heathen village on the banks of the River Orange. They had travelled far, and were suffering from thirst, hunger, and fatigue. They were afraid of lions which were seen in that vicinity; and so they wished to remain in the village over night. But the people of the place were rough and unkind, and would not allow them to come in; even insisting on their halting some distance off.

The travellers asked for water, but were refused; they offered the buttons on their jackets for a little milk; but that also was denied them. They had no prospect of anything better than to spend the night hungry and thirsty, though in the sight of the village and of the river. And to this must be added that they were suspicious of the villagers themselves, whose manner was most unfriendly.

But when it began to grow dark, a woman came to them, with a bundle of wood on her head and a vessel of milk in her hand. Without speaking, she gave them the milk, laid down the wood, and went back to the village. A second time she came, with a cooking dish on her head, a leg of mutton in one hand, and water in the other. She sat down, without saying a word, prepared the fire, and put on the meat to cook. Again and again they asked her who she was. But she remained silent until her work was done. Then she was again entreated to give a reason for such kindness to strangers. Tears rolled down her dark cheeks as she replied, "I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full. I cannot speak my joy to see you in this out-of-the-world place."

This poor woman was a solitary light, burning in a dark corner. She had been some time before in the school of a missionary, where she had learned to love Jesus; and she had now a copy of the Dutch Testament, given her by her teacher, Mr. Heline.

When asked how she kept the life of God in her soul alone, and without Christian help and sympathy, she drew the much-prized book from her bosom, saying, "This is the oil which makes my lamp burn; this is the fountain whence I drink."—*Freedman's Journal.*

At a meeting of the "Grand Traverse Association" in July, held at Elk Rapids, Mich., a Congregational Church was organised, with 10 members, "Rev. Geo. Thompson, Pastor." We understand that this new organization has commenced its existence with good promise of growth and success. May prosperity and spiritual blessing attend it in its labors of love for the salvation of men.

From a friend in Connecticut.

(With a donation of Globes and Books for the Freedmen.)

The Lord has already shown His people, that, according to 1 Cor., ii., 19 &c., 27th &c., He is pleased to use such despised instruments as slaves and others of the African race, to do the greatest work He ever does by human instrumentality; i. e., *as instruments to convert and edify souls.* May the day soon come when the Freedmen of these United States shall invade Africa, with the Gospel, and conquer the whole continent for Christ! To this we may well look; and *now* is the time, not a moment too soon, to lay the foundations, broad and deep, for this mighty work.

O that God would dispose His children in all the North, and those who go to the South, *to set an example* of rigid Christian economy and plainness in the style of living; of non-conformity to wordly fashions and expenditures; that the Freedmen may begin at once to follow the good copy; and all to the end that time, means, and energies may *all* be devoted, as directly as possible, *to the great work of the world's conversion!* The work among the Freedmen is a noble and promising part of this work, laying, in the providence of God, on the people of this land, more responsibility than any other missionary work, work among a people we have injured—wronged, by neglect when not directly. This responsibility is on us far more than on Christians of other lands, who have as much responsibility, according to their means, for the Foreign Mission work, as we have. Yet *none less* God asks for the Foreign work; but *more—far more.* But for this work among the Freedmen, the church in our land has *hardly begun* to respond to the calls of God, made on her in His Providence. A million of dollars for your society's work annually, is neither equal to, nor approaching the calls of God's providence, nor the ability of His people.

DEAR SIR—Two little missionary children, whose father and mother in Burmah have

given them some spending money to do good with, desire to send for the Freedmen one dollar each. You will please credit Mary and Harry Van Meter one dollar each for Freedmen.

LEGACIES.

Important Legacies have been lost to the Association through informality. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in —— days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association, to its charitable uses and purposes.

The Will should be attested by three witnesses, (in some States three are required—in other States only two) who should write against their names their places of residence, (if in cities, the street and number.) The following form of attestation will answer for every State in the Union: "Signed, sealed, published, and declared by the said (A. B.) as his last will and testament, in the presence of us, who, at the request of the said A. B. and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses."

RECEIPTS

From August 1st to August 31st, inclusive.

MAINE.

Bangor. Bequest of Dea. James Allen, deceased, $100; First Cong. Soc. $48.69, by G. A. T., Treas. 148 69
Milltown. Collected by Miss L. McLean and Mrs. A. A. Dunn. 30 00
Searsport. S. Kane, 1 00

NEW HAMPSHIRE.

Antrim. Presb. Ch. and Soc., by J. W., 17 00
Fisherville. "J. M. M." $1. "G. P. M." 50c., by W. & Co., 1 50
Mason Village. E. G. Heald, 3 65
Peterborough. J. D. H. 25

VERMONT.

Brattleborough. Centre Ch. & Soc., by F. T., Co, Treas., 77 69
Cambridge. D. D. Safford, 10 00
Marshfield. Miss M. Boyles, by Mrs. H. C. P., 3 00
Plainfield. C. S., 25
Springfield. F. Parks $100; Dea. I. M. Lewis and Dea. G. P. Haywood $2 ea., 104 00
West Brattleborough. Sab. Sch., by F. T., Co. Treas., 10 00
Windham. Rev. S. Harris $6; James Goold $5; J. Bontin and wife $5; H. N. Prentiss & Wife $4; J. Goold and wife $3; A. T. Goold $3; A. O. Prentiss and C. W. Hastings $2 ea.; A. Holman, A. Bemis, N. Hastings, J. Woodburn, J. Farnsworth, L. Farnsworth and L. M. Mack $1 ea.; others $1.78. to const. MRS. CLARA B. HARRIS, L. M., by F. T., Co. Treas., 38 78

MASSACHUSETTS.

Abington. Miss A. T., by J. C., 50
Andover. W. D. Scrimgeour, 1 00
Becket. Ladies' Miss. Soc., by Miss S. H., 15 00
Cambridgeport. Individuals, by Mrs. J. B., 75
Chicopee Falls. Cong. Ch., by Rev. A. H., 25 85
Dalton. Cong. Ch. and Soc.. by Rev. E. L. C., 12 56
Dorchester.—McElroy, by W. & Co., 1 00
Franklin. Cong. Ch. and Soc. for *Foreign M.*, by W. & Co., 48 00
Leeds. Justin Clark and C. L. Graves, $3 ea.; A. W. Graves $1, 7 00
Malden. Trin. Cong. Ch. and Soc., by W. & Co., 6 75
Marshfield. First Cong. Ch. and Soc, by W. & Co., 26 05
Mill River. Joel Wilcox, 60 00
Northampton. Estate Mrs. Maria A. Clark $50, by J. C., Ex.; W. K. Wright $30 to const. MRS. PHEBE WRIGHT, L. M., 80 00
Newton Centre. First Cong. Ch. & Soc., by W. & Co., 105 50
Pittsfield. South Cong. Ch., by H. M. P., Treas., 46 70
Ringville. "Friends," by W. & Co., 10 00
South Abington. Individuals, by J. C., 1 50
South Attleboro'. "A Friend," by W. & Co., 5 00
Southborough. Mrs. G. Parker, 3 00
South Egremont. Cong. Ch. & Soc., by P. K., Treas., 33 11
South Hadley. W. Richardson, by W. & Co., 5 00
Templeton. A. Manning, by A. H. M., 1 00
West Gloucester. "Anonymous," 5 00
West Hawley. M. Carter, 2 00
West Medway. Cong. Ch. & Soc., by W. & Co., 14 00

CONNECTICUT.

Danbury. Mrs. G. W. Ives $2; Mrs. W. H. Rider, Dr. W. J. Rider, Dea. O. Stone, L. Platt, Rev. F. J. Jackson, E. A. Davis, G. M. Hoyt, R. Hoyt, H. T. Hoyt, G. Rider, L. Olmstead, and H. Williams $1 ea.; others $1.65., by L. J. B., 15 65
East Hampton. P. Bevin, 1 00
Farmington. Mrs. Flora T. Hawley to const. HARRY L. GARDNER, L. M., 30 00
Hartford. Ellery Hills $50; Mrs. Ellery Hills $30. to const. JONAS COOLIDGE HILLS, L. M.; Miss Elizabeth Coolidge $20, 100 00
Litchfield. Eliada Kilbourn, 5 00
New Milford. Mrs. C. Roberts $10; Mrs J. Force $2, 12 00
Westford. Miss A. Richmond, 2 00
Westport. E. Disbrow, 2 00
Winsted. Cong. Ch. & Soc.. by E. E. G., Treas., 49 70
West Hartford. Cong. Ch. & Soc., $46.45, by M. N. M.; F. A. Spencer $1, 47 45
West Haven. Alexis Painter $20, Miss H. Alling $5, 25 00
West Meriden. E. K. BRECKENRIDGE bal. to const. himself L. M., 6 00

RHODE ISLAND.

Pawtucket. R. Cushman $25; Jos. Wood $2; R. Robertson $1, 28 00
Providence. Josiah Chapin, 200 00

NEW YORK.

Amsterdam. "Friends," by J. H. B., 25 50
Colton. Mrs. M. A. C., by Rev. P. M., 50
Clymer. S. L. Mead, 1 00
Deansville. Miss L. M. Peck $2; others $1, 3 00
Griffins Mills. Cong. Ch., by Rev. R. M. S. 5 00
Harlem. Cong. Ch., by Dr. A. N. B. 3 58
Madison. Cong. Ch., by Rev. J. S. B., 11 00
Nelson. F. Dana, 5 50
New York. T. Ritter, M.D., $34; Ch. of the Puritans, Mon. Con. Coll., by Dr. E. W., Treas, $9.80.; A. Rapelye $2.91. 46 71
North Potsdam. Rev. P. M., 50
North White Creek. Mrs. M. D. H., 50
Owego. L. E. B., 25
Patchogue. Rev. S. Orcutt, 3 00
Richville. Jona. Barker, 20 00
Sag Harbor. "Good Ground," 12 20
Strykersville. Dea. M. Abbot $5, F. Warner $4, Hon. A. Woodruff $1, 10 00
Syracuse. H. C. Hooker, 5 00
Tarrytown. Mrs. M. B. N., 50
West Greenfield. S. S. Hoyt, 2 00
Wilson Creek. Mrs. R. Kimball, 2 00
Williamsburgh. Miss E. B. Eveleth, 10 00
Wolcott. Mrs. P. Smith, 5 00

NEW JERSEY.

Irvington. Miss Rhoda Underwood to const. MISS MARY S. POND, L. M., 30 00
Lodi. D. Knowles, by W. G., 10 00

PENNSYLVANIA.

East Smithfield. Mrs. B. T., 50
Meadville. W. F. Clark $5; G. Chase, by W. F. C. Jr. $5, 10 00
New Galilee. E. S. C., 50
West Manchester. Mrs. J. Patton, 1 50

MISSOURI.

St. Louis. Henry R. Whitmore, by Mrs. J. B., 10 00

OHIO.

Avon. N. S. Townshend, 10 00
Birmingham. J. Ward, by S. M. Fuller, 552 50
Bristolville. Coll. Cong. Ch., by W. C. S., 4 50
Croton. Mrs. P. B. Bliss, by Rev. E. T., 1 00
Hampden. First Cong. Ch., by Rev. P. A. B., 20 00
Jefferson. Mrs. S. G. S. Bostwick, 1 00
Marietta. J. M. Eells, 1 00
Martinsburgh. Free Presb. Ch. *for Bibles*, by Rev. W. J. T., 13 00
Newark. Thomas D. Jones, 10 00
North Bloomfield. Coll. Cong. Ch., by W. C. S., 5 00
Pierpont. Mrs. S. Woodruff, 1 00
Richfield. Saml. Clark, by Rev. J. A. McK., 5 00
Savannah. Free Presb. Ch., by G. M., 10 50
Unionville. Benj. Smith 40 00
Wakeman. Y. P. Miss. Assn. by E. J. C. Sec., 4 50
West Union. J. Hood, 1 00
Zanesville. Individuals, by A. C. L., 8 50

ILLINOIS.

Aurora. S. Town, 2 00
Barry. Cong. Ch. Coll., by Rev. S. D., 12 30
Galesburg. "W." 100 00
Henry. Cong. Ch., by Rev. A. A. W., 6 00
Farm Ridge. Eph. Dimmick. 5 00
Malden. Cong. Ch. M. C. Coll., by Dea S. B. F., 57 94
North Fork. Abm. Mann, 20 00
Ottawa. Dea. J. S., by J. G. N., 50
Plymouth. A. Henderson, 1 00
Summer Hill. Cong. Ch. Coll., by Rev. S. D, 8 00
Union Grove. H. Stratton, 5 00
Wheaton. Wm. Beardsley, by W. C. G., 1 00

MICHIGAN.

Benzonia. Cong. Ch., by E. F. S., Treas., 5 00
Columbia. Mrs. L. Reed, 1 00
Niles. Dr. James Lewis, 5 00
Saugatuck. E. Judson; 1 00

IOWA.

Davenport. Edwards Cong. Ch. Mon. Con. Coll., by Rev. W. W., 6 05
Flint Creek. Welsh Ch., Coll., by Rev. T. W. E., 18 00
Marion. C. A. and D. R. 50c. ea., 1 00
Washington. "A friend in the West," 5 00

WISCONSIN.

New Chester. Rev. J. W. Perkins, 1 00

KANSAS.

Burlingame. Cong. Ch. $10; J. B. G. 50c., by Rev. J. W. F., 10 50

CALIFORNIA.

Auburn. Curtis Howe and Mrs. B. P. Hillyer $5 ea., 10 00

Collected by Daniel W. Burton.

For a Mill, Mendi Mission.

($407.71.)

MASSACHUSETTS.

Upton. Coll. Cong. Ch. $8.74; "A Friend" $2; Mr. Forbush and Mr. Bancroft $1 ea., 12 74

CONNECTICUT.

Bethlehem. Cong. Ch. Coll. $28.85.; Mrs. Whitlock $10; Mrs. J. Bellamy $1, 39 85
East Woodstock. Ezra Deane $15; Rev. E. H. Pratt $1, 16 00
Farmington. Cong. Ch. Coll. $15.86.; Dr. A. Thompson $10; Saml. Deming and H. Hawley $5 ea.; S. S. Cowles $2; Miss J. Thompson, L. Thompson, E. L. Lewis and Mrs. M. Cowles $1 ea., 41 86
Morris. Cong. Ch. Coll., 13 18
North Woodstock. Ladies' Benev. Circle $5; L. M. Deane $5; Cong. Ch. Coll. $3.45; E. C. May and Mrs. P. Child $3; Dea. C. Child $2; Rev. W. A. Chamberlin, A. S. Whittlesey, Anson Barrett and Geo. Bugby $1 ea., 25 45
Plainville. Sab. Sch. Cong. Ch. $20.69.; H. Hills $20; Dea. T. H. Darrow $5; S. Camp $2; Mrs. H. 50c. 48 19
Plantsville. H. D. Smith $18; Dea. T. Higgins $10, 28 00
Terryville. M. Blakesley $5; J. C. Mix $3, 8 00
Woodbury. Judah Baldwin $141.92; Coll. Union Meeting $11.12.; A. Allen, H. S. Curtis and Geo. Drakeby $5 ea.; Dr. S. Bull $2; N. B. Burton $1.40.; Dea Allen $1; others $2, 174 44

FOR FREEDMEN.

($5.278.80)

MAINE.

Bangor. Miss C. B. Kimball *for support of a Teacher*, 10 00
East Madison. Coll., by Dea. J. B., 6 00
Kittery Point. One bbl C., by Rev. T. L. E.

NEW HAMPSHIRE.

Auburn. Cong. Ch. & Soc., by Rev. J. H., 20 00
Conway. Coll. Two Congregations, by Rev. R. K., 12 25
Hopkinton. One bbl. C. Val. $15, by J. A. K.
Pelham. Cong. Ch. & Soc., by G. S., Treas., 25 00

VERMONT.

Cambridge. A. Story, by M. S., 3 00
East Barnard. Friends, one bbl. C., val. $25, by L. B.,
Rupert. Cong. Ch., by Rev. J. B. C., 30 00
Springfield. Rev. A. Mann. ("Avails of Lectures,") 23 81
Townshend. Mr. & Mrs. E. D. Harris $3; Mrs. S. Rice $2; Mr. & Mrs. H. Holbrook $1; Mrs. M. B. Burnap $1; others $1, 8 00

MASSACHUSETTS.

Andover. West Parish Ch. $59.73, by W & Co., *ack. in Sept. for Gen. Purposes should have been for Freedmen.*
Brimfield. Ladies, one bbl. C., val. $80, by M. M.,
East Amherst. Coll., 90 00
Enfield. Benev. Soc., by S. B. C., Treas., 155 00
Deerfield. Orthodox Cong. Ch. to const. REV. R. CRAWFORD, D.D. and NATHANIEL HITCHCOCK, L. M's., 60 00
Greenfield. "A Friend," 100 00
Groton. Union Cong. Ch. & Soc., 36 02
Housatonic. Mrs. C. A. Whitmore, one box C.,
Hubbardston. Sarah M. Ware, by O. W., 10 00
Lawrence. Mrs. S. B. Chapin, one bbl. C.,
Leverett. Cong. Sab. Sch., by N. N., 29 00
Marion. Coll. 40 00
Melrose. One box C. and books, by D. W. W.,
Middleborough. Ladies, one box C., val. $58.20., by B. B. S.
Monson. Sab. Sch. Coll., by E. F. M., Treas., 6 52
Orange. Evang. Cong. Ch. Sab. Sch., 13 00
North Hadley. Coll., 95 00
Saxonville. H. H. 30c.; F. S. 25c., 55
South Gardner. Soldiers' Aid Soc., 70 00
Stoneham. A. Richardson, 1 00
Stowe. "Lover of Liberty & Equality," by W. & Co., 2 25
Ware. East. Cong. Soc., by W. H., 231 00
Wareham. Coll. 36 00
Westfield. Sab. Sch. Class, by Mrs. M. M. D., 5 00
West Gloucester. Mrs. A. F. Cole, 1 00
Westminster. Cong. Ch. & Soc. & Bapt. Ch., *for support of a Teacher*, 263 00
Westport. Rev. J. Dunham, 5 00
Woburn. Mrs. T. L. Tilton, 2 00

RHODE ISLAND.

Providence. Charles Street Cong. Ch., one bbl. C. (Val. $75,) by G. H. C., Treas.

CONNECTICUT.

Birmingham. "J. T." $10; T, Piper $5; W. S. Browne $1, 16 00
Chester, S. Silliman, 5 00
Falls Village. Cong. Ch. *toward support of a Teacher*, 10 00
Greenwich, "A Friend," 20 00
Lyme. Shadrach H. Sill, 5 00
New Preston. Sab. Sch. Coll., by J. S. G., Supt., 7 00
Plantsville, H. D. Smith, 100 00
Stratford, Sab. Sch. Miss. Assn., by F. S., Supt., 20 00
West Meriden. W. E. Benham, 10 00
Wolcott. Cong. Ch., by S. L. H., 142 00

NEW YORK.

Brocketts' Bridge. "Friends," by G. B., 5 00
Brooklyn. Mrs. E. House, 10 00
Cazenovia. Mrs. Mary Woodward, by J. W., 5 00
Churchville, Coll. Cong. Ch. $12, Sab. Sch. $3; Rev. C. Kidder & Wife $5, by S. D. P., 20 00
Deansville, Miss H. Miller, by Miss L. M. P., 2 00
Earlville, Aid Soc., by L. A. D., 22 50
Elmira. Rev. W. Bement, 10 00
Fenner, J. L. Bishop & Wife, 3 00
Havanna. J. F. Phelps, 5 00
Lawrenceville. Cong. Ch. $12.80.; Dea. P. Newland $5, by Rev. W. W. W., 17 80
Martinsburgh. Aid Soc., by E. M. P., Sec., 12 50
New York, Cash, 2 00
Orient. Coll. Cong. Ch., by Rev. J. B. F., 65 00
Otisco. Mrs. O. S. Frisbie $30, by I. T. F.; Mrs. Olive Frisbie $10, by J. C. H., 40 00
Panama. A. G., 25
Peekskill. Rev. N. H. Wells & Wife, 7 00
Pitcher. Cong. Ch., by Rev. C. B., 14 50
Riverhead. Mrs. Lockwood, one package C., by Rev. A. D.,
Shinock & Good Ground. One package C. Val, $20, by Rev. A. D.,
Stafford. Hugh Hammond, 50 00
Stone Church. J. C. Ward to const. MRS. J. C. WARD, L. M., 30 00
Syracuse. Mary & Harry Van Meter $1 ea., by H. C. H., 2 00
Weedsport. J. T. M. Davie, 20 00

NEW JERSEY.

Orange. "A Friend," 20 00

PENNSYLVANIA.

Cooperstown. Coll., by Rev. J. J. M., 22 06
Parkevale. Benj. Parke, 5 00
Sunville. New School Presb. Ch., by Rev. J. J. M., 79 75

MARYLAND.

Emmittsburgh. David Gamble to const. SAMUEL GAMBLE, L. M., 50 00

OHIO.

Austinburgh. Coll. Cong. Ch. $12.80., Myron Whiting $10; Rev. A. Bartlett and Mrs. S. Walkley $5 ea.; L. Austin $3; M. W. Pulis & Co. $2; Dr. S. Brewster, Mrs. L. B. Cowles, Mrs. E. Burton, H. E. Herrick, N. Austin, R. McMillan, E. Ryder, Mrs. D. Herrick, Mrs. C. Holbrook, L. M. Austin & J. Chapman $1 ea.; others $3.25, 52 05
Bellefontaine. Mrs. R. J. Lindsay, 5 00
Birmingham. J. Ward, by S. M. Fuller, 500 00
Macon. E. C. Hicks and Mother, 5 00
Marietta. Individuals, 100 13
Senecaville. Sab. Sch. Coll., by Rev. E. T., 2 00
Scott. W. S. Gilbert $1; others 75c., by V. M. K., 1 75

ILLINOIS.

Atlanta. D. Langdown, 10 00
Barry. C. Powell, 598 50
Chicago. R. C. R., by Rev. S. F. P., 50
Galva. Cong. Ch., by Rev. S. F. P., 20 25
Mendota. J. M. Hodge, A. C. Town, J. Moser, N. Newport, J. Rudy and H. Town $2 ea., 12 00
Ontario. Mon. Con. Coll., by Rev. F. W., 7 45
Wheaton. A. Austin $3; B. A. Bailey $2, by Rev. S. F. P., 5 00

MICHIGAN.

Alamo. JULIUS HACKLEY bal. to const. himself L. M., 20 00
Genesee. First Cong. Ch., by E. G., 2 50
Vermontville. Cong. Ch., by Rev. W. B. W., 15 20
Romeo. Mrs. B. Clark and Daughter $5 ea, 10 00

IOWA.

Marion. C. Axtell, 5 00

WISCONSIN.

Racine. Mrs. S. A. S., by Rev. S. F. P., 50

KANSAS.

Clinton, Ebenezer Disbrow, 10 00

MINNESOTA.

Austin. L. Hunt, 5 00

OREGON.

Salem. Rev. O. Dickinson, 10 00

ENGLAND.

North Leverton, Retford. Mrs. Bailey, by Miss Julia Shearman, 40 00

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CONNECTICUT.

Middlebury. Ch. Coll., 13 00
Waterbury. Mrs. Olive M. Elton $75; Mrs. Betsey Elton $25; Dr. Crane $10; L. D. Griggs $10; C. D. Bayley, Mrs. C. D. Bayley, Merrett Nichols $5 ea.; Mrs. E. Platt, Miss H. Hill and Little Eva Geer $1 ea., 138 00
Watertown. John De Forest and Benj. De Forest $100 ea., *for support of a Teacher*; Eli Curtis $50; Truman Percy $30 to const. MRS. J. A. BASSETT, L. M.; David Woodward $15; Dea. Mattoon, Ransom Hitchcock and John Partree $5 ea.; Saml. Peek $1, 311 00
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MASSACHUSETTS.

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Bridgewater, Penny Coll. Sab. Sch. Central Square Trin. Ch. $40.59., Capt. E. W. Barton $20; Dr. L. S. Hopkins and L. Walker $10 ea.; Hon. A. Hale, J. E. Crane, M. Hooper, Mrs. L. Walker and R. Keith $5 ea.; A. G. Boyden $3; T. W. Crocker & Co. $3; C. D. Copeland, Geo. Bassett and Dea. A. Bassett $2 ea.; A. M. Walker, M. D. Walker, M. J. Walker, Rev. H. P. Leonard, F. White, Dr. L. G. Lowe, P. Howes, P. D. Kingman, R. Washburne, N. Willis, E. H. Sprague, Hon. J. A. Shaw, "A Friend," Dr. N. Washburne, Miss A. W. Fobes and A. Hathaway $1 ea.; others $1, 134 59
Hanover, Mon. Con. Coll, Second Cong. Ch. $20.60.; Geo. Curtis $20; Mr. & Mrs. J. M. Wilder $10; Mrs. D. Freeman $10; Captain J. Cushing, Mrs. E. Salmund, Edmund Q.

Sylvester, R. Sylvester and E. Y. Perry $5 ea.; Mrs. R. Sylvester, E. F. Wood $3 ea.; Dr. N. Downs, H. Dyer, R. Eells, "A Friend" and Mr. Pratt $2 ea.; S. Tolman Jr., M. Church, S. S. Church, R. S. Curtis, Mrs. R. Barstow, Mrs. W. Wright, Mrs. M. R. Sylvester, Mrs. P. Eells, J. Tolman, J. Gardner, E. Barstow, Mrs. Chas. Dyer, M. Sprague, C. T. Phillips, J. M. Smith, Geo. P. Clapp, L. C. Waterman, R. C. Waterman, W. J. Kendee, T. O. Dyer, W. S. Winslow and Capt. Dwelly $1 ea., Mon. Coll. First Cong. Ch. $1.40.; others $1, 126 00

Lynn. Coll. Boston St. M. E. Ch. $31.83.; J. B. Nichols $5, 36 83

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Edinburgh. Cong. Ch. Coll., 15 02

Garrettsville. J. J. Demorest $3; Cong. Ch. Coll. $1.87., 4 87

Madison. (North Ridge.) One Box C. val. $92., and one bbl. val. $8., Nelson. Cong. Ch. Coll, $7.10; Rev. B. Fenn $1, 8 10

Rootstown. M. F. Spelman, G. Y. Deming and J. S. Parsons $5 ea., Dea. G. Case $3; C. Deming $2 25; Dea. G. W. Seymour $2; A. W. Seymour $1.25; Mrs. N. R. Collins, S. B. Spelman, C. S. Sanford, J. Lee, J. Austin, W. G. Heighton, Mrs. T. Hough, S. A. Coe and M. Bradshaw $1 ea.; others $5.25, 39 25

Wakeman. Cong. Ch. Coll., 39 55

Warren. Presb. Ch. Coll. $30.98; F. P. Reed $10; C. R. Hunt and Genl. J. D. Cox $5 ea; J. King $3; W. N. Porter, Mrs. G. W. Messer and Mrs. R. Adgate $2 ea.; Mrs. C. A. Harmon and C. M. Patch $1 ea. 61 98

Windham. Saml. Wales, Mrs. S. Wales and Theron Wales $5 ea.; A. Smith for *Genl. Purposes* $5; W. Chaffer Jr., E. Clark, Wm. Cowden and L. Higley $2 ea.; C. G. Frary $1.50; Rev. J. Shaw, D.D., J. W. Aldridge, E. Williams, Wm. A. Messenger, L. Scott, F. Beckwith, D. Scott, J. Andrews, Dea. S. Palmer, A. M. Wales, D. B. Kingsley, Mrs. M. Birchard, E. Yale, Wm. Perkins, L. Bush, S. Scott, M. P. Higley, Mrs. E. Earl, Mrs. J. Milliken, A. V. Rudd, O. Knapp, E. S. Woodworth, A. M. Higley, J. Pike, Rev. H. Bingham, H. Brigham, R. M. Higley and F. C. Applegate $1 ea.; others $4.91, 62 41

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Chester. Wm. H. Montgomery $5; P. Walters $2; Am. Jones and J. A. Montgomery $1 ea.; Messrs. Jones $1; others $2.36, 12 36

College Corner. Coll. Cong. Ch. of Liber, 8 03

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Bellefontaine. Mr. Turner, J. Chambers, Wm. Ghormley, J. H. Defrees $5 ea.; Mrs. H. Ghormley $3; S. B. Taylor $2; Wm. Lowrie $1.60; S. T. Walker, S. Jeffers, Rev. W. G. Waters, Rev. H. Jeffers, A. Stover, J. Q. A. Campbell, Mr. Lucan, Dr. Thomas, Rev. J. Shaw, Dr. Hartley, R. P. Mann, J. M. Kelly, Geo. Ewing, S. Patterson, D. Neven, F. D. Prouty, J. A. McIlvain, O. Hays, J. Shurr, J. Walker and R. McLaughlin $1 ea.; others $12.85, to const. REV. W. G. WATERS and REV. H. JEFFERS L. M's., 60 45

Harper. Jos. Aiken, 1 00

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Huntsville. C. J. Brooks $5; S. G. Rogers $3.50; S. Stewart and B. S. Collins $3 ea.; S. Hover $2; D. Delany, J. Fry, J. W. Kerr, Rev. J. Wallace; Rev. W. C. Dunn, A. Ashbaugh, J. Patterson, A. G. Patterson and D. Patterson $1 ea.; others $1.50 to const. REV. JAMES WALLACE, L. M., 27 00

Belle Centre, Hugh Parks $5; C. Jamison, J. R. Laughlin, T. C. Laughlin, Geo. Leese, Rev. A. Bartholomew and A. Clark $1 ea.; others $5.25, 16 25

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LEWIS TAPPAN,
Treasurer.